# Veruma Desein: The Possible World - Interpretive Ontology in Contemporary Metaphysical Discourse.

By. Ahmad Wansa Al-faiz.

## Abstract.

This article explores the concept of "Veruma Desein: The Possible World" as a philosophical synthesis that connects Martin Heidegger's existential ontology, the modal logic of the possible world, and Willard Van Orman Quine's ontological critique. Through a systematic analysis of the tension between substantive ontology and process ontology, this study proposes the "Veruma" framework as a truth identification index system that integrates Heideggerian perspectives with human ontological culture. The main findings show that fundamental existence has always been interpretive, where "exist" cannot be separated from "interpreted exist", thus forming a revolutionary interpretive ontological paradigm.

**Keywords:** Veruma Desein, interpretive ontology, possible world, existentialism, metaphysics

## Introduction.

The problematics of fundamental ontology have undergone a significant transformation in contemporary philosophical discourse, particularly in the confrontation between the existential-phenomenological and analytical-empirical traditions. The concept of "Veruma Desein: The Possible World" emerged in response to this tension, integrating Martin Heidegger's insight into Dasein (Heidegger, 1962) with the modal logic framework of the possible world (Lewis, 1986) and Quine's (1948) ontological critique of ontological commitment. This article proposes that "Veruma" serves as a system of truth identification indexes that transcends the traditional dichotomy between realism and idealism through an interpretive ontological paradigm.

## Theoretical Framework: Veruma as an Ontological Index System.

Veruma, as a philosophical neologism that combines "verum" (truth in Latin) and "Dasein" (existence in Heidegger's terminology), represents a system of indexation that identifies the criteria of truth through a Heideggerian perspective recorded in the composition of academic discourse and human ontological culture. Different from static catalogs, Veruma operates as a dynamic relational system that indexes ontological concepts, maps relationships between knowledge domains, tracks the semantic degradation of connected words, and records transformations of meaning in academic discourse.

This system is crucial in understanding how the world may not refer to material reality, but to the world of ideos - an existence that is not "das an sich" (an object in itself in Kant's terminology) or Dasein in Heidegger's direct sense, but has always been a perspective interpretation of the object of reality that can be reflected through the abstraction of the human mind as a signed or marked meaning as geometric impressions (impressions). geometric).

## Substantive Ontology versus Process Ontology: Veruma's Mediation.

The fundamental tension in contemporary metaphysics lies in the confrontation between the conception of "God Who Is Actual and Possibly Exists" versus "God Who Is Temporal and Possibly Not Existing", as criticized in the framework of Quine's ontology and power (Power) in a Nietzschean perspective (Nietzsche, 1968). The Veruma index system addresses this tension through transitional mapping where the ontology of the process is in the sublimation range before sublimation from substance to the existence of fundamental energy in the classification of "Power" as a basic form of existence – a manifestation of energy such as electrons and other fundamental particles.

Veruma's framework indexes the points of degradation from Being to Becoming, traces the semantic transformation from "actual God" to "energetic power", and shows that Nietzschean Power is not a metaphor but a physical reality in which fundamental energy becomes an ontological substrate, and power equals energy in a literal sense physical. This mechanism allows for a transitional truth in which the actual God can be understood as fundamental energy on a deeper ontological level, temporality as an energetic manifestation in space-time, and Power as the interface between substance and process.

## Modality of Human Existence: Perspective as a Fundamental Structure.

The problem of human existence in the framework of Veruma involves the distinction between human beings as concepts and human beings as subjective selves with various aspects that are not concepts of Quinean empiricism. Cognition or spatial processes form an individual's perspective on objects that are different in their cognitive perception level, where the human being can be present as a non-physical entity in another subject through the perspective of the image of how one interprets the phenomenon of memory.

Criticism of "what is there?" Quine points out that the substance of events is the mind of the individual itself as a Cartesian interpretation of cogito ergo sum. Events have meaning as events because they are in the grasp of individual reason as "existing" or being in the form of subjective existence that breaks away from the concept of identity. This explains that the dimension of imagination is a structure of abstraction of reality (secondary factor realism) formed from the cumulative scheme of the whole reality as consciousness, so that consciousness is not something that exists as an essence, or does not really exist even in the form of a mere utopia, in line with the phenomenon of dreams in the Freudian explanation of psychic mechanisms and their interpretation (Freud, 1900).

## Fundamental Axiom: "Exist" as "Interpreted Exist".

The crucial finding of this study is that "exist" has always been "interpreted as a fundamental axiom of interpretive ontology." The radical consequences of this proposition are changing the entire landscape of traditional ontology: there is no "being an sich" (being in itself), every existence is an existence-that-is interpreted, and interpretation precedes existence. Veruma functions as an infinite interpretation system where the truth index equals the interpretation index, the inter-domain relationship equals the inter-interpretation relationship, and word degradation equals the interpretation transformation.

This framework has profound implications for the conception of God, man, and reality. "Actual God" and "Temporal God" become interpretations of actuality and temporality; Nietzschean power becomes an interpretation of fundamental energy; human existence becomes an interpretation of subjectivity; and primary and secondary reality becomes an interpretation of fundamentalism and abstraction. Consciousness as a utopia is an interpretation of consciousness itself.

"Veruma Desein: The Possible World" represents an interpretive ontological paradigm that integrates the existential-phenomenological tradition with modal analysis and empirical criticism. The Veruma index system provides a framework mapping how interpretations relate to each other, transform, and create different possible worlds. The main contribution of this research is the demonstration that fundamental existence is intrinsically interpretive, where every ontological claim is always an interpretation of a perspective that cannot be reduced to a purely empirical "what is there". Further research is needed to explore the application of the Veruma framework in the domains of epistemology, ethics, and political philosophy.

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